† Blessed is our God always, as it is now, was in the beginning, and ever shall be, world without end. Amen. ... in the name of the Father, and of the Son, and of the Holy Spirit. Amen. Through the prayers of our holy Fathers and Mothers, Lord Jesus Christ our God, have mercy on us and save us. Amen. Glory to You, our God, glory to You.

O Heavenly King, the Comforter, the Spirit of truth, You are everywhere and fill all things, Treasury of blessings, and Giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

† Holy God, Holy Mighty, Holy Immortal, have mercy on us (three times).

† Glory be to the Father, and to the Son, and to the Holy Spirit, as it is now, was in the beginning, and ever shall be, world without end. Amen.

Salutation

“† Blessed is our God always, as it is now, was in the beginning, and ever shall be, world without end. Amen. ... in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Through the prayers of our holy Ancestors, Lord Jesus Christ our God, have mercy on us and save us. Amen. Glory to You, our God, glory to You.”

This prayer is a blending of eastern and western prayers. The purpose of such a blending is to bring eastern and western churches together on the basis of Truth, not on any compromise of Truth.

“† Blessed is our God always, as it is now, was in the beginning, and ever shall be, world without end,” is a standard opening prayer in the east. Before Liturgy, the opening prayer is slightly different: “Blessed is the kingdom of the Father, Son, and Holy Spirit, now and ever, and unto the ages of ages. Amen.” In the morning, evening, and opening prayers of the hours, the reference to the Trinity is absent, because the opening prayers are immediately followed with repeated references to the Trinity.

“... in the name of the Father, and of the Son, and of the Holy Ghost. Amen,” is a standard opening prayer in the west. The three dots before the prayer continue the sentence, “I baptize you....”

So, both prayers begin with a strong emphasis on the Trinity.

There is another difference, however: the time order and wording differs from east to west; from, “now and ever, and unto the ages of ages,” in the east to, “as it was in the beginning, is now, and ever shall be, world without end,” in the west. So, the time order differs from western (was, is, will be) to be eastern (is, was, will be): still, the western wording was retained. The eastern sequence places the emphasis on what God is doing in our lives, right now: for we do not live in either the past or in the future: it stresses the necessary strong REALITY of Christianity.

The third sentence was changed from “Fathers” to Ancestors (it seemed simpler than praying Fathers and Mothers)[[1]](#endnote-1) to remind us of two things.

First, we must never forget the great debt we have to those who first built The Church as lovers and servants of Christ. We must always stand on their shoulders. Those, who are perpetually restarting Christianity as a new religion, are quite mistaken. The words of our Ancestors (pre 1000) can never be treated lightly or with disrespect.

Secondly, we must never forget the great debt we have to our own personal ethnic ancestors. We may think of some of their pagan behavior as somewhat laughable; yet, they also are the children of the Father, their Creator. We love them, without embracing their pagan errors; we remember how frequently we err, and we lift all of them up to God. May their memory be eternal: for we are not so wise as to judge their eternal estate, especially before Christ and the Spirit came fully into the world in 33 AD.

So, we honor Father and Mother, as well as father and mother; Christ is the eternal judge of all eternal matters. Our business is to hope and pray always for the best; and to lift up all those who have fallen aside: they are wounded and need spiritual “medical-like” attention: we are the Great Physician’s medical staff and helpers.

[[2]](#endnote-2)

1. Genesis 2:24; 28:2; 37:10; Exodus 20:12; 21:15, 17; Leviticus 19:3; 20:9; Deuteronomy 5:16; 21:18-21; 27:16; Joshua 2:13; Judges 14:2-16; Ruth 2:11; 1 Samuel 22:3; 2 Samuel 19:37; 1 Kings 19:20; 22:52; Psalm 27:10; Proverbs 1:8; 4:3; 6:20; 10:1; 15:20; 19:16; 20:20; 23:22, 25; 28:24; 30:11, 17; Micah 7:6; Matthew 10:35, 37; 12:50; 15:4-6; 19:5, 19, 29; Mark 7:10-12; 10:7, 19, 29; Luke 2:48-51; 12:53; 14:26; 18:20; Ephesians 5:31; 6:2; 1 Timothy 1:9 — the hardest thing in the task of selecting these supporting texts, was choosing which texts to leave out: for there are many more, relevant texts on the subject. Nevertheless, these should be sufficient to convince any reader that the points being made are directly from the Bible. Just searching for these texts and reading them, fairly broke my heart and drove me to the brink of tears. [↑](#endnote-ref-1)
2. If you have been blessed or helped by any of these meditations, please repost, share, or use any of them as you wish. No rights are reserved. They are designed and intended for your free participation. They were freely received, and are freely given. No other permission is required for their use. [↑](#endnote-ref-2)